

stomach of the ox. He places a little on a  
 sherd ; when  
 this is dry he burns it and calls on the spirits to  
 smell the  
 incense. After the meat has been left for a  
 certain time it  
 is taken out and cooked, and eaten by the  
 men near the  
 cattle kraal in public. . . . If the trouble does  
 not vanish  
 after this ceremony the people get angry and  
 say to the  
 spirits, ' When have we ceased to kill cattle for  
 you, and  
 when have we ever refused to praise you by  
 your praise-  
 names ? Why, then, do you treat us so  
 shabbily? If you  
 do not behave better we shall utterly forget your  
 names, and  
 then what will you do when there is no one to  
 praise you ?  
 You will have to go and live on grasshoppers.  
 If you do  
 not mend your ways we shall forget you. What  
 use is it  
 that we kill oxen for you and praise you ? You  
 do not give  
 us rain or crops, or cause our cattle to bear  
 well ; you show  
 no gratitude in return for all we do for you.  
 We shall  
 utterly disown you. We shall tell the people  
 that, as for us,  
 we have no ancestral spirits, and this will be to  
 your shame.  
 We are disgusted with you/ "' Thus the sweet  
 savour of  
 beef and beer does not suffice to content  
 Caffre ghosts ;  
 they share the love of praise and flattery with  
 many gods  
 of higher rank.

Among the Basutos, an important Bantu people  
 of Worshi  
 South Africa, " each family is supposed to be under  
 the among<sup>d</sup>  
 direct influence and protection of its ancestors; but  
 the Basutos  
 tribe, taken as a whole, acknowledges for its  
 national gods  
 the ancestors of the reigning sovereign. Thus, the  
 Basutos  
 address their prayers to Monaheng and Motlumi,  
 from  
 whom their chiefs are descended. The Baharutsis and

the  
 Barolongs invoke Tobege and his wife Mampa.  
 Mampa  
 makes known the will of her husband, announcing  
 each of  
 her revelations by these words, ° 0 re ! 0 re !'  
 'He has  
 said ! he has said !' They make a distinction between  
 the  
 ancient and modern divinities. The latter are  
 considered  
 inferior in power, but more accessible ; hence this  
 formula,  
 which is often used : ' New gods ! entreat the  
 ancient gods  
 for us !' In all countries spirits are more the  
 objects of  
 fear than of love. A deep feeling of terror generally  
 accom-  
 panies the idea that the dead dispose of the lot of  
 the living\*<sup>1</sup>

<sup>1</sup> Dudley Kicld, *The Essential Kafir* (London, 1904), pp. 88-91.